level.[1] In the twelfth and thirteenth centuries, when in the general world wife-beating was not only customary among all classes but expressly permitted by Canon Law and by the statutes of some small towns, Rabbis could declare: "This is a thing not done in Israel." The practice was, indeed, regarded in the Codes as justifiable ground for divorce.

As a corollary to the purity of the home, drunkenness was rare, instead of being considered a natural pastime. The warmth of domestic life extended till it embraced outsiders—even utter strangers. The visitor from a distant Ghetto could always count upon welcome, hospitality, and assistance: and there was a highly-developed system of charity, in advance of modern ideas in that it showed the utmost delicacy for the feelings of the recipient, besides trying to substitute self-support for pauperisation (see below, p. 287).

Furthermore, education was considered a religious duty. Illiteracy was almost unknown, and even the illiterate had the profoundest respect for learning. A universal system of education had existed in Palestine since the first or second century B.C. That early ideal was never lost sight of. Hence in the Ghetto period there existed, in the smallest Jewish community, an educational system of a breadth and universality which the most advanced state in modern Europe or America has even now barely equalled, and certainly not surpassed. Enrolment for either sex was free. The

number of pupils in each class was regulated. The elements of the vernacular were taught, as well as of Hebrew. Meals were given to those who required them. Boots and clothing were distributed to the most needy in winter. A

[1] It may bo observed that a certain contrast persists oven at the present time. In 1933, there were in England 2,549 marriages according to Jewish law, but only 40 decrees *nisi* were pronounced between couples: in. 1934, tho corresponding figures were 2,600 and 46.